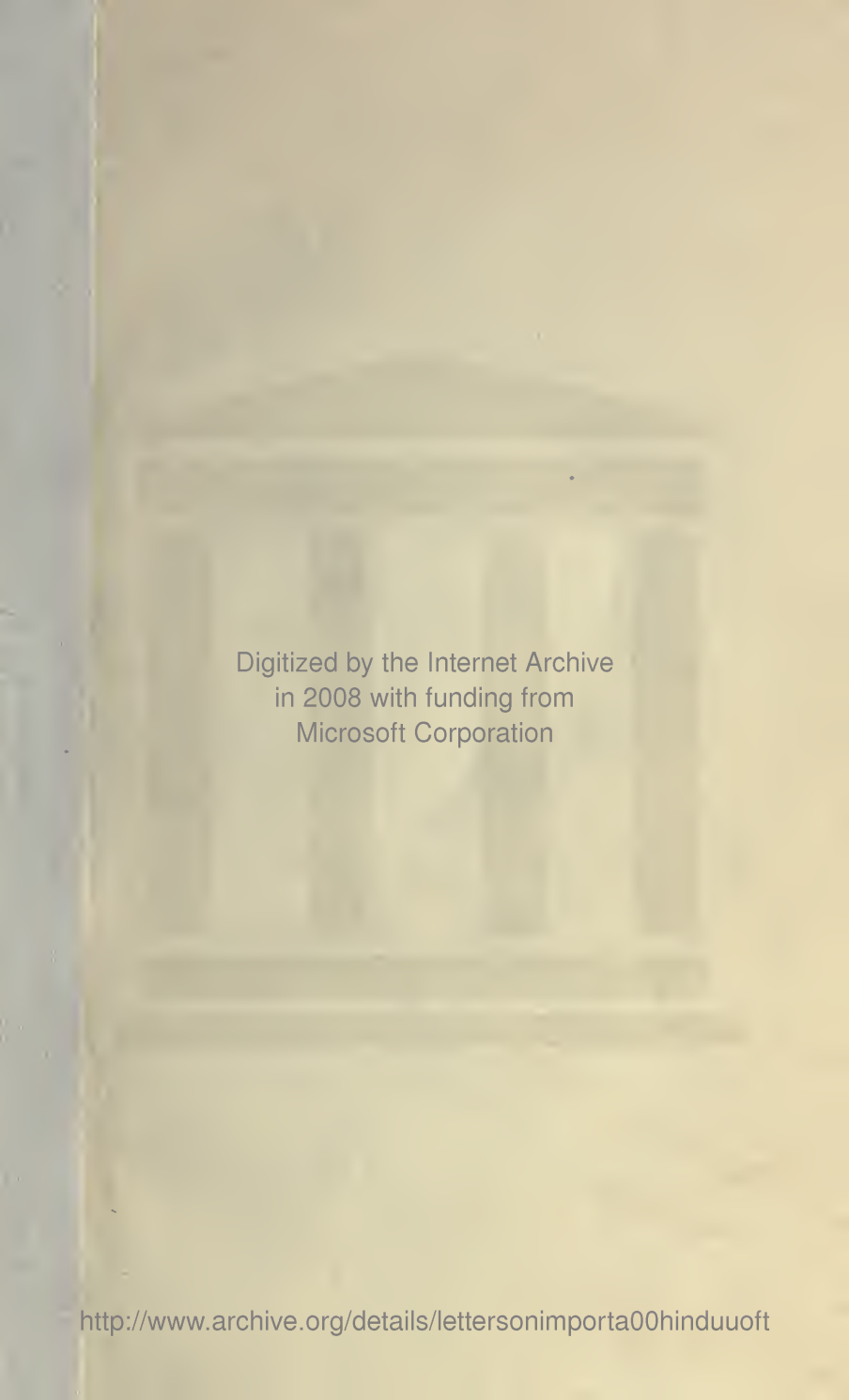
Letters on important subjects



LETTERS

ON

IMPORTANT SUBJECTS,

CONTRIBUTED TO

THE "MADRAS ATHENÆUM,"

BY

A HINDU,

TOGETHER WITH NOTES

ON

LORD MACAULAY'S ESSAY,

REVIEWING

THE REVEREND SYDNEY SMITH'S SERMON
"ON THE DUTIES OF THE QUEEN,"

PUBLISHED IN THE

MADRAS "EDUCATIONAL ADVERTISER."

Madras:
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LETTER I.

ON THE QUESTION OF RE-MARRIAGE OF HINDU WIDOWS.

TO THE EDITOR OF THE ATHENÆUM AND DAILY NEWS.

Dear Sir.—Much has been said and written, and as much and perhaps more is still anticipated and intended, regarding the long agitated but still unsettled question of the re-marriage of Hindu widows. Averse as Natives generally are to the introduction of anything novel, and especially when the thing introduced involves such a material alteration of their social Laws as the re-marriage of their widows, a measure amounting, in their view, almost to a wanton violation of their sacred principles of usage, any attempt to reconcile them to this novel step, however well planned, must prove futile in the end. It is therefore nothing but a pedantic display of learning in our Indian reformers to attempt to draw ingenious conclusions from Manú and other authorities contrived and shaped so as to favor their views whether for or against the measure. The passage relied on by one section of the discussionists as authorising the conclusion that re-marriage is permitted or that girls can be married after they attain their puberty, is shown by the other to mean as conclusively quite the reverse; and seeing that such a disparity of opinion is held and maintained by men of note and learning, the discussion will no doubt end in nought, if not in evil, to the whole community concerned.

What I would suggest is that our learned pundits, to whom great credit is due for their self-imposed exertions, should shake off their prejudices and long-cherished notions on the contested point, in favor of one common cause, and join in a unanimous deliberation to determine whether, independent of the rules of social life laid down in their sacred Puranas, they cannot, without incurring the reproach of having transgressed the Divine Laws, chalk out some plan which would improve the condition of the Hindu females. As a progressive being, capable of judging and acting for himself, man must keep improving, and this being indisputable, I do not see why we should not step out of our bounds and effect a reform, when such a reform is found indispensable for our good and happiness and does not militate against good taste and common sense.

It is seen that early marriage has been such an evil that we are powerless to apply a remedy to it unless through re-marriage of widows. This is a thing that will, as we have seen, never find favour with the people, and it is therefore waste of time and waste of *eloquence*, to attempt the accomplishment of this object. Any scheme less objectionable in the eyes of the people, and which would, at the same time, secure a degree of social happiness and comfort, is what I think might safely be attempted with any prospect of success. What I mean is that early marriage should be entirely prohibited in all classes and marriage permitted only after the girl has fully attained her age. This would prevent many of the evils which early marriage has given birth to. As the system now stands, the widow, who happens to lose her husband while under age, is consigned to a life of misery and wretchedness unknown among other nations, and revolting alike to humanity and common sense; whereas if she had been married at her proper age, it would be some sort of consolation to her to reflect that, though un-

lucky in being deprived of her partner in life, she had at least been permitted to know and enjoy something of what conjugal life was, a thing hopeless of attainment in the case of a girl left a widow before her proper age.

I am aware that the native gentlemen, now engaged in the discussion of this all-important question, are not quite blind to this and other evils resulting from early marriage, and it is perhaps the conviction that the original framers of their social Laws could not have intended the infliction of all this misery, that induced some of them to contend so strongly for the concession of the point, which is as stoutly denied by the other party. The safer course, therefore, seems to be to lay down, with the general consent of the people, a Rule by which all classes of the community should be bound to adopt the principle above broached by me. This is not only easy of accomplishment, but is quite in consonance with the recognised usage of most of the classes composing the Hindu community. I therefore make no doubt that it will find ready acceptance with the few, who have hitherto hesitated to embrace it. The principle needs only a little ventilation to be thoroughly understood and appreciated. A unanimous and earnest enlistment of sympathy is all that is wanted to work out the reform; and a step, resolutely taken to this end with the general concurrence of the community, is worth a thousand conferences of the kind proposed to be held in the presence of Srimuth Sankara Charriar.

But there is another evil of no less magnitude than the one we have been proposing a remedy for. It is this. Freedom of choice is an unknown thing among the Hindus of all classes and denominations, and hence the never-ending dissensions and discord we daily hear of in Hindu families. As it is, the choice now lies with the parents of the bride and bridegroom, and the result is that not unfrequently a

girl is yoked to a partner in life whom she detests from the very bottom of her heart and *vice versa*. When she is not thus allowed to choose the man of her heart, she naturally conceives an aversion to the husband chosen for her and seeks enjoyment in the bosom of another, while the husband, who was equally denied his choice, misses his supposed charms in his bride, and seeks in his turn to find them elsewhere. Thus inward hatred of each other takes the place of mutual affection, so essential to domestic happiness. The husband or wife is not permitted to see the other, nor are their wishes consulted, before the wedding day. Is it a wonder then that there should be so little of harmony and conjugal felicity in a Hindu family? Thus the social misery which pervades the whole community takes its rise in this; so the remedy, to be effectual, must be applied to the root, and it is this point therefore that must first engage the attention of the reformers. By freedom of choice, I do not mean such a freedom as would allow of a Sudra marrying a Brahmin girl or *vice versa;* for such a system would upset the whole fabric of Hindu society, which is not the object, but one more congenial to their taste and of a restricted scope, so as to be consistent with the usages and caste peculiarities of the various sections of people composing the population of India.

As I have already said, it is useless to attempt anything, likely, in the smallest degree, to interfere with the established principles of etiquette and rules of caste. So that, in adopting any step towards the amelioration of the condition of a people, we must take particular care that we do not offend the feelings of those affected by the measure. It won't do to make a fuss and then relax into a torpid silence, characteristic of Native character. The point now under dispute between Runganadum Sastry and his opponents is thus only of secondary importance, and freedom of

choice is the first thing which every patriotic native should exert to the best of his ability, and influence to secure to his countrymen. To the want of this element, so essential to conjugal happiness, is to be traced the large number of claims to maintenance daily preferred by wives against their husbands in our courts of justice.

The importance of the step being so obvious, I need scarcely commend it to the consideration of our reformers.

Your obedient servant,

C. T. M.

MADRAS, *6th October* 1865.

LETTER II.

ON IRRIGATION WORKS.

TO THE EDITOR OF THE ATHENÆUM AND DAILY NEWS.

SIR,—In your issue of the 18th July, while feelingly expressing your sentiments on the caste prejudices, which, with a chronic pertinacity natural to the growth of superstitious habits, have enslaved the natives to a strict adherence to what are justly considered barriers to their own improvement, you slightly touch upon the short-comings on the part of the governing Power and pointedly remark upon its failure to attend to reproductive works of irrigation.

My object in this communication is not to controvert any of your remarks regarding caste which is an admitted evil, but to show how much the Government have erred in neglecting to do their duty as regards irrigation works.

Before however proceeding to make my remarks on this point, I may be allowed to say a few words on caste.

This institution, the origin of which you have slightly traced is, as you must be aware, the growth of ages and has been held so sacred by the natives, and so highly respected and followed by them that it has acquired a firm hold on their minds which it has not been found possible to shake. It is not that the natives are blind to its evils, but they are not, in the present state of society, prepared to shake it off, for the step involves shaking off of wives and children and other dear kindred.

Young India however is so alive to its enslaving tendency that he has not hesitated to set it at naught in some respects, and to adopt habits and customs somewhat similar to those of the ruling race. This deviation from the established custom of his caste, may render him liable to the remark not unfrequently made, viz.," that natives ape." But I trust he will, with the boldness with which he has commenced, persevere unmoved in his innovations, bearing in mind that "aping" was not quite uncommon among nations, and that assimilation of habits is but the natural consequence of one race associating with another. To be brief on this point, the gradual eradication of this pernicious institution must be left to the exertions of young India and to the march of intellect.

I will now proceed to the other part of the subject, viz., the state of irrigation works.

It has almost become a fashion with every one now-a-days to accuse the governing Power with indifference and inattention to the interests of "the people entrusted to its care." However true this may be as applied to the system which obtained under the old regime when the Government of the country was in the hands of the old ladies

of Leadenhall street, it would seem rather cruel to keep repeating the blow any longer, seeing that no small strides have been made to improve the state of things since the Government has passed into the hands of the Crown. Reforms have been effected and are in progress everywhere and in every department of the State, both in the Presidency and in the Provinces, and the civil administration of the country has been much improved. One thing, however, which the Government seem to have lost sight of, is the importance of restoring ruined works of irrigation and constructing new ones. That irrigation works are the chief sources, from which the revenues of the country are for the greater part derived, must be plain to every thinking statesman. It is therefore passing strange that the subject should have failed to meet with the amount of attention due to it.

The course, which the Government of the late East India Company pursued in regard to works of irrigation, was one of a selfish character, savouring more of the policy of a Joint Stock Company, bent upon pocketing what they best could during the term of their tenure, than of a governing body entrusted with the administration of a country. All that the rulers cared about in those days was some immediate gain, and it mattered not whether it was obtained from the cultivation of tank beds or of valuable forest lands. They yielded to present gain at the expense of prospective good, and the result was that numerous tanks and reservoirs, upon which the Ryotwary Revenue was chiefly dependent, were going to ruins.

Their guiding principle was to reserve everything to a future day, and prompt action was a rarity with them, since they were averse to any measure that involved an outlay. No wonder therefore that under such a system the Irrigation works should have fallen into decay.

The earlier merchant rulers were not much to blame. They could not have done much in those days when the tide was against them, and when the petty native chieftains had much of the sway. But the succeeding governments had no excuse. They had days of peace and quiet and had enlarged powers which they could have wielded to advantage. It was not required of them to found a new kingdom. They had one, knocked down to them very cheap as it were, and all that remained to be done was to introduce order and system unknown among native governments and to improve the state of things *already existing*. It was not necessary for them to lay out a large capital in the construction of works of Irrigation, &c. There were hundreds of them already in existence, which, with a little annual outlay, could have been maintained in order and improved so as to meet the requirements of the times. But from a short-sighted policy, which characterized the career throughout of the defunct Company, these were neglected.

During the later years of the Company's administration, attempts were however made under Home pressure to carry on Public works on an enlarged scale, and loans were opened for the purpose. But the local Governments were allowed little or no latitude in the matter, and were clogged with restrictions which left them no discretion. The evils of the Centralization Policy, which has ever been the curse of the British Government in India, being thus brought to bear upon this, as on other matters, the scope of operations, originally intended, naturally contracted itself, and, true to the name of the *Benighted* (by which appelation this Presidency is conspicuously known), things have reverted to their wonted state of stagnation.

This stagnation is still found to exist to a certain extent, as though the Government of the present day had pledged itself to continue it. It does not speak well of the

liberal intentions and foresight of our present Rulers (who, to do them justice, have indeed done much to improve the administrative machinery) that they should not ere this have discovered their fault in pursuing, with regard to Irrigation works, the niggardly policy of the East India Company. How much of the Government Revenue is dropped every year owing to the ruined condition of these remunerative works? Remissions have now become imperative instead of discretionary, and fysal nanjah lands bearing high assessment are now being given over year after year for low Púnjah rates. What the effects of such a course on the revenues of the country must eventually be can be easily seen. Added to this are the extra concessions which a series of famine years has rendered indispensable, and which are now more frequent than they used to be. All this would not have been necessary, at least to the extent to which it has been carried, if timely measures were taken to keep the Irrigation works in a state of efficiency. *"A stitch in time saves nine,"* says the proverb, and it looks odd that, with this adage reminding them, at every turn, of the evils of procrastination, our Indian statesmen should have neglected this the most important of their duties.

It is really a slur on the prestige of the British name that they have done so little to improve the resources of the country. If you except the Godavery and Kistna anicuts and one or two other works of magnitude now in progress, there is nothing that the Government can boast of having done under the head of "Original Works". If peace and plenty are to be secured, the shortsighted policy of reserving everything to a future day, which does not seem to have died out with the Company's Government, must be entirely given up, and action taken at once to commence extended operations. The necessity for this is too patent to need pointing out. Irrespective of the losses which Government

suffer in the shape of annual remissions and temporary reduction of assessment, necessitated by the transfer of wet lands to dry, they run the risk of incurring a larger outlay than may be necessary, by putting off the restoration of ruined tanks, &c. Works, which would have cost but a few hundred rupees to put them in order, when the necessity for the expenditure became apparent, may now require a few thousands, and, 10 years hence, double that amount, involving probably the necessity of additional loans.

Loss to Government is not the only consideration which should induce any immediate action. More weighty interests are at stake. The ryot, whose money it is that now swells the Government coffers, gets reduced in condition. He loses more than the Government, for his share consists of two-thirds of the gross out-turn, whereas that of the Government consists of only one-third. The cow knows not the value of her tail till she has lost it. If the present state of things continues unimproved, it is easy to predict what the financial state of the country may be in the course of a few years.

If the Ryot is expected to pay his kist to Government, he should have placed within his reach the means wherewith to live and to pay it. These means the Government are expected and bound to supply; the relations between the Sircar and the Ryot being somewhat similar to those existing between a farmer and his undertenant, whose interests are so blended together that the gain or loss of the one is assuredly the gain or loss of the other.

The duties of the rulers and the ruled towards each other being thus as clear as A. B. C., the matter needs no further remarks from

20th August 1868. X. Y. Z.

LETTER III.

OUR REVENUE SYSTEM.

TO THE EDITOR OF THE ATHENÆUM AND DAILY NEWS.

Sir,—The defects of our Revenue System have received so little attention from the earliest period of our rule, that they have now almost become statute Laws; while the rules enacted after much deliberation and labor, to guide the officers of State and to regulate affairs, have been ignored and totally lost sight of. Undesirable as such a state of things is, it might still be tolerated, if it did not tend materially to neutralize the interests of the Rulers as well as of the ruled. There are some evils, which, from their seemingly profitable nature, do not appear to be as such in the beginning, and it is to these that I wish to draw attention.

In this, as in every other country, long usage receives by lapse of time, such an authoritative and binding force, that it is not found easy in most cases to check it afterwards; and it is not in the nature of things that any step, taken with this view at a distant date, is likely to be successful. The predominating influence of immediate gain is so powerful that opposition is surely to be very strong. In these days, however, when reforms are in progress in every Department of the State, and every new measure is shaped and planned so as to keep pace with the advancing tendency of the age, a well-directed aim is not likely to miss.

I have been led to make these remarks by what I have seen and heard of the state of irrigation works in the provinces. I am aware of the existence of a rule, which prohibits encroachments on tank-beds under severe penalties. But this order seems to have been little attended to in some Districts. The unrestricted cultivation of tank-beds is so injurious to the agricultural prospects of a country that its further extension should at once be stopped. The ruined state of many of the tanks might be pleaded in justification of the cultivation permitted to be carried on in tank-beds; but such cultivation, is not confined to ruined tanks alone; the beds of Irrigation works in good order have also been mostly encroached upon.

In some districts the practice has acquired such an ascendancy that encroachment has become the rule, and a tank without cultivation in its bed, the exception. The injurious effects of such a state of things on the finances of the State and the reproductive resources of the country are too patent to need pointing out. The system, which has gained so much strength from its remunerative character, is likely to become an enormous evil if suffered to continue any longer. Besides, long possession is known to confer such a strong claim that it is deemed a hardship to oust people after some day's enjoyment. It therefore looks very strange that the authorities should shut their eyes to this fast-growing evil, and be slow in attending to the restoration and preservation of the works of irrigation on which the prosperity of a country so much depends.

Next to the efficiency of the Army, the agricultural interests of the country demand the highest attention, since the strength of a government consists chiefly in the strength of its people. It is, however, due to the Government of the day to say that it has not been altogether unmindful of this duty; for much has of late been done to improve the condition of

the ryot. He is no longer required to pay the double Tírvá, hitherto levied upon him for the same piece of land in two different shapes. The general reduction of assessment and the abolition of numerous other imposts of a vexatious nature, added to the recent concessions, giving to the ryots the benefit of their own improvements, have served in no small degree to raise their social status ; while, on the other hand, the continued high prices, which have impoverished all other classes, have served to enrich them in an equal ratio.

The revolutionary steps, now being taken in every Department of the State, might therefore well and most justly be extended to this evil, and, if practicable, a compromise effected, whereby the tank-beds now under occupation may be secured for their legitimate purposes free from any further interference. I hardly think that a legal enactment will be found necessary to effect this object, since the suppression of an admitted evil is a duty which the government of a country is quite competent to effect. The system in question, which seems to have had its origin in a questionable manner, has no doubt been suffered to grow unchecked from an apprehension, that any measure to put a stop to it might sometimes generate a spirit of dissatisfaction among the ryots; and the authorities too, under the old regime, were so much wedded to *mamool*, that they were quite averse to the introduction of changes. Immediate gain was their object, and they scrupled not to resort to any measure, however injudicious, if it in the least tended to the attainment of that object.

Thus a chronic proneness to adhere to usage on the one hand, and a pertinacious and insatiable desire for gain on the other, seem to have fostered the growth of this evil, which it is no longer advisable to allow. The evil seems to have attained its highest pitch mostly in Zemindary tracts. An impression seems to have gained ground that the Múttadars,

or as they are more commonly called Zemindars, possess such an indefeasible right to every inch of land comprised in their possessions, that they can do what they like with them. This is altogether an erroneous view; for their interest is no more lasting than that of a tenant at will. Some of them are continued in their possessions at the pleasure of the ruling Power, and all of them must lose their possessions the moment they fail to pay the fixed kists. Thus there is no knowing when and how soon they may lapse to Government. So it is very desirable that the Government should open its eyes to this contingency, and take care that its reversionary interests in Zemindaries and Poliputs are not destroyed by a set of irresponsible and arbitrary autocrats, who apparently consider themselves unaccountable to any one for their acts.

I shall notice the other defects of the Revenue System at a future time.

Your's obediently,

Z.

LETTER IV.

ON CATTLE IMPROVEMENT.

TO THE EDITOR OF THE ATHENÆUM AND DAILY NEWS.

Dear Sir,—In these days, when reforms are the order of the day, and when a tendency to improve the existing state of things is evinced by people of all classes, it behoves the Government to take advantage of the spirit of the times and to afford all possible facilities in furtherance of such measures as are calculated to develope the resources, and improve the strength, of the country.

The introduction of English agricultural implements is a matter of no small importance to the material advancement of the country; but the step seems to be rather premature, considering that the appliances requisite for working the implements are not ready to hand. For instance, the animal power available in the country is not equal to the requirements of the new method. The cattle shows and other exhibitions of animals, bred in the different parts of the country, are no doubt good in their way, and can be said to have produced the most encouraging results. But the practical effect of these exhibitions has been only to show that the different breeds of animals, found in the different parts of the Presidency, are capable of improvement under diligent management and proper feeding, and nothing beyond this. Their physical adaptation to any other part of the country than that, in which they have been born and bred, is still a matter of doubt, and I am not aware of any attempt made to test it.

The subject is now engaging the attention of the authorities in the Mofussil and of the principal ryots at their instance. In some parts of the Salem District, the jungle-bred bullocks are a superior sort, of a height and stature capable of any amount of ordinary work. In swiftness they excel bulls of all other surrounding countries and are known to be the best procurable in the Presidency for light work and for driving, &c.; but they have been found to possess not even the average strength and powers of endurance met with in the commonest bullocks of the Nellore District. They are well built, of strong bones, and up to any load. But they are sadly wanting in swiftness, and are so fleshy that they are not only unwieldy, but a burden to themselves and to those by whom they are kept and fed. It will be a great point gained if strength and swiftness are secured in the same animal, and to this end it is proposed to

have young bulls brought up from the former district in view to their being bred to pair with the jungle-bred cows already alluded to,—the object being that the mixture of blood will unite in the offspring the two elements so much wanted, and which are so essential to the efficiency of an animal like a bullock. The conception is really a very good one, and is worthy of trial in other parts of the country also. And it is also expected that, when a combination of these qualities has been secured, the animal will acquire a degree of strength, which would fit it for any climate and for any kind of labour.

There is another point claiming equal attention, but which does not seem to have occurred to any one up to this time. The want of good and half-bred galloways has, as you must be aware, been much felt by the middle classes both in the Presidency and in the Provinces; and it is much to be regretted that the point should have failed to attract attention up to this moment. I am, however, glad to be able to state that a plan is being matured by some of the authorities in the Mofussil to meet this requirement, and as I believe it will be laid before Government in the shape of a proposal, I will refrain from making any further remarks on that point. In endeavouring to find means for supplying a better species of horses, it is as well to consider how best the growth of the existing species, called Tattoos can be checked.

The common country Tattoos, are as numerous as dogs, and are a greater nuisance than the latter. When the propagation of the one has been considered unsafe and dangerous to human life, and on that account restricted to a degree by a ruling of the governing Power to destroy them at certain seasons of the year, I do not see why the spreading of the other species of animals, equally unsafe and perhaps more dangerous, should be permitted. A specific

method has been hit upon to provide a remedy for this evil, and is to be embodied in the proposal above alluded to. The evils arising from the unrestricted propagation of this class of Tattoos are too patent to need any further mention; and, as they form the basis of the said proposal, I need not now expatiate upon them.

Measures of this sort are of no less importance to the material advancement of the country than the plantation of topes, making of village roads, and other similar measures of improvement, to which the Government have lately wisely given their attention. Further, in all measures of this kind, it is advisable that the Government should take the initiative; for it is a delusion to think that the people are sufficiently educated to be able to understand the bearing of those measures upon their own welfare, and to be left to themslves for working them out. India is not yet ripe for reforms, and it will be a century before the people can be in a psition to judge and act for themselves. It is only the educated few, who have had the benefit of association with the governing class, and who have thus had the opportunity of imbibing enlightened notions, that can be said to be in a positon to appreciate, and feel grateful for, what is being done for their good by the Government. The masses have no real affection for the rulers, and consequently no confidence in them. Anything said or done by them in approval of reformatory measures is all pretended. They always look upon them with a suspicious eye, and jump to conclusions, which at once betray their ill-founded apprehensions arising chiefly from their stupidity and ignorance. It is their impression that the object of Government in introducing new schemes is not to benefit them, but to squeeze them to the extreme point,—an impression produced, in some measure, by the Income and other taxes.

Such being the ascertained feelings of the masses with regard to Government attempts at improvement, it is vain to endeavour to secure their co-operation, except through some amount of pressure proceeding from officials in power. "Voluntary systems" and "schemes of pure Native origin," so called because they were represented to be the results of the self-imposed exertions of Natives, are all a sham, for nothing was ever voluntary in its nature in the beginning. It will therefore be waste of time and waste of public money, if an attempt, like the introduction of English agricultural implements, is made without the force of authority coupled with it. I am aware that the Ryots generally do not think well of it. Their impression is that the native Plough is far superior to the English Instrument, which in their opinion is very costly without it being useful in proportion to the outlay it involves. Averse as they are to anything novel, they are still eager to seize hold of any method, which would benefit them at a small cost, but then they require to be fully convinced of the working power of these instruments.

For this purpose public exhibitions of the nature hitherto held are of little avail. It must be made a principal part of the duty of every Revenue Officer to exhibit these instruments in practical working order to the people in every district, and to take the opportunity to explain to them the superior advantages derivable from them in the language best understood by them. Local exhibitions of this nature, held periodically under the superintendence of Collectors and their Assistants, will be found to be a more successful means of accomplishing this object, than any now under contemplation.

Your obedient servant,

17*th October* 1865. A MOFUSSILITE.

NOTES ON THE REVEREND SYDNEY SMITH'S SERMON "ON THE DUTIES OF THE QUEEN."

The following Review, which is but a brief collection of facts and sentiments embodied in the Sermon, is put forth not as a critical commentary of which, however, it bears the resemblance from the shape in which it is presented, but as the result of an attentive study of the subject, which has attracted the attention of the writer of these notes, no less by the good taste and elegance of style displayed by the author throughout, than by the gravity and importance of the subject treated, and the elevated sentiments and sober truths enunciated therein.

The author sets out by taking a short review of the moral and religious state of the country, and by pointing out certain topics which, in his opinion, are well worthy the consideration of a Christian population such as that of England is. He points to the death of a King as affording a wholesome lesson to mankind and as producing a series of reflections all tending to convince the mind of the "folly and nothingness of all things human." He then leads the mind to a calm consideration of the wealth and splendour of the Throne when the King is alive, and of the dismal scenes of woe which follow His death, and endeavours to show by a comparison how frail and uncertain is our existence in this world, and how great therefore must be our dependance on God.

He then enters upon a delineation of the many rare virtues and noble qualities that adorned the illustrious Monarch who preceded our reigning Sovereign; which, though not quite irrelevant to the subject in hand, seems a little out of place here.

Reverting to the subject, he takes a view of the duties devolving upon the Queen—"what ideas She should form of those duties, and on what points She should rest the glories of Her reign."

First and foremost, he says, the Queen should turn Her attention to the importance of educating the people.

He describes education as exercising an elevating influence upon the mind and as presenting the best chance of national improvement. Human soul without education is very justly likened to a marble in the quarry;—that this is actually so and that education does much for the improvement and elevation of a nation there can be no doubt. Without education no nation on the face of the earth can ever hope to attain to any high degree of civilization and refinement. Education properly conducted creates in man motives to piety and virtue, and opens his eyes to what is right and wrong in human actions. Thus a sense of discrimination is attained, and the mind, which, with the help of education, now begins to reflect, will at once shrink from the commission of any act which is opposed to reason and justice.

Education, however, to be successful in its aim to promote the morality of a people, must, our author says, be begun at a period of life when nature is pliant and the mind is open to all the impressions which "superior wisdom can affix upon it." Thoughts and habits, now formed, continue for ever. Youth therefore offers the most favorable opportunity to begin with the regeneration of a degenerate and fallen nation. Teach the young idea, says our author, that *killing, stealing &c., are sinful crimes* and that he that commits them is guilty of transgressing the first laws of God.

Moral lessons such as these engraven on the youthful mind will not only exercise an important influence upon

men's actions in after life, but will also go far towards the mitigation of the vices of which this world is full.

The good effects of a national education are thus described by the author. "I believe," he says, "the arm of the "assassin may often be stayed by moral lessons imparted to "man in his early life. When I see the village school and "the tattered scholars and the aged master or mistress tea- "ching the art of reading and writing, I feel that the aged "instructor is protecting life, insuring property, fencing the "Altar, guarding the Throne, giving space and liberty to all "the fine powers of man and lifting him up to his own place "in the order of creation."

Thus the good done to a nation by giving them the benefit of a good education is incalculable. As a point in illustration, let us take a glance at the state of England before George III. ascended the Throne, and compare it with the present. In those times education was valueless. Schools were but few, and journals unknown. Press was a rare thing, and civilization, as might naturally be expected, was far behind. At this stage of semi-Barbarism the population was poverty-stricken; their manners were rough and unrefined; human industry was at a stand-still; Revenue was small; agriculture in a rude and unimproved state, the army and navy defective, and in short, the whole kingdom was in a state no better than those of early barbarous nations. Comparing the past with the present, what is the result? A total change! Education is now making rapid strides, and has taken a higher and wider range. Its influence is felt and appreciated by all classes of the community who are now pressing forward for a share in the Government of the country. Schools of various sorts for the education of the poor and the helpless, introduction of sanitary reforms, improvement in arts, and sciences, construction of Public works of ultility, the facilities of communication and intercourse with

the distant countries, afforded by the Railway and the Electric Telegraph, and similar measures of improvement, mark the advancing tendency of the age. Intellectual and moral culture is desired and "prised above animal gratification "and the virtues and the happiness of domestic life to the "vulgar scenes and debasing conduct of jovial circle." As among the signs of the present age it is also mentioned that the diffusion of education has brought about a gradual diminution of crime in every shape. A stronger proof than the above is not needed to convince Her Majesty, how education can lift a barbarous people from pauperism to a state of opulence and civilization. It should therefore form a legitimate object of ambition in a Sovereign to foster and encourage education throughout the length and breadth of the kingdom.

The second object, which the Royal Lady should keep steadily in view and try to imbibe, "is a rooted horror of war" or in the words of the author "an earnest and passionate desire to keep Her people in a state of profound peace." He describes war in all its horrors, and points out the evils which it entails upon mankind. The depressing influence of war on the prosperity of a nation, and the miseries, which inevitably result therefrom, are thus described "God is for-"gotten in war; every principle of Christian charity tramp-"led upon; human labour destroyed; human industry ex-"tinguished; you see the son and the husband and the "brother dying miserably in distant lands; you see the waste "of human affection; you see the breaking of human hearts; "you hear the shrieks of widows and children after the "battle; and you walk over the mangled bodies of the "wounded calling for death."

With reference to these horrible facts, the author calls upon the youthful Queen "to love peace; to extinguish in "Her heart the fiendish love of Military glory; to pity the

" mothers who see their sons torn away from their families ;
" to pity Her subjects who are crowded in Hospitals and are
" in the agony of death, and to pity above all the stupid and
" frantic folly of human beings, who are ready to tear each
" other to pieces and to deluge the earth with each other's
" blood."

In thus pointing out the misery, folly, and atrocities, attending "*wars of ambition*", the author hopes that the principal aim of the Queen in all Her actions will be to train Her people to peace and to turn their attention to industrial pursuits."

The point to which the Queen should next turn Her attention is the NATIONAL CHURCH, which, the author says, She should love and protect with all sincerity—at the same time, She should feel it a duty incumbent upon Her to see that every other sect of Christians are allowed to have as perfect right to the free exercise of their worship as the church itself, that their privileges are not wantonly invaded, and that their religious feelings are not offended and called into contempt. She should remember that the "*Altar is the very ark and citadel of freedom.*"

The Church of England, he says, is no longer the cover " for gratifying the secular insolence and for ministering the " secular ambition, but an institution for the worship of God," and therefore entitled to Her love and admiration. He now warns those, entrusted with the sacred trust of instructing the youthful Queen, to beware of the dangers in which they would be inadvertently allowing their Royal Pupil to plunge herself, by neglecting Her religious education. Whatever may be the endowments She may possess, religion is a necessary requisite to their shining in their true lustre. Her teachers of morality cannot therefore be too careful in impressing upon Her mind a due reverence to religion.

He then alludes to the dangers which generally beset the path of a ruler in matters of religion, and warns the Queen to be careful how She receives the exaggerated representations of the various religious sects, and to take care that She does not precipitately fall into the "common error of mistaking fanaticism for religion, and in this way fling an air of discredit upon real devotion."

Calculating upon such a contingency as not altogether improbable, considering the fault of the age, the youth of the Queen, and the sex She belongs to, the author prognosticates what would be the consequences, should it ever unfortunately come to pass. He says "the land will be inundat-"ed with hypocracy, absurdity will be heaped on absurdity, "there will be a race of folly and extravagance for royal "favor, and he who will be furthest removed from reason "will make the nearest approach to distinction." It will therefore be the duty of those, to whom these matters are delegated, to watch over carefully every sign of excess and to check its further progress.

He recommends religion as the only resource the Queen can resort to, to fortify herself against the "sole-corrupting "homage, with which She is met at every moment of Her "existence, and the flattery and falsehood with which She "is surrounded." He warns Her of Her dangerous and difficult position, and solemnly tells Her that Her only remedy is "to cast herself before God, to say that She is dust "and ashes and to call down the pity of the Almighty upon "Her."

In conclusion, the author briefly recounts the many noble and virtuous qualities which adorn our reigning Sovereign whose court is said to be "the purest that has ever been known since England could claim a kingdom or a history."

Her Majesty is represented to be keenly sensible of the great responsibilities devolving on Her as Queen and is said to devote a greater part of Her time to all those measures which are necessary for the amelioration of Her people. The importance of educating the masses is said to engage Her best attention, and to Her patronage is attributed the wonderful progress of intellect which is now apparent everywhere throughout the realm. Arts and sciences are also mentioned to be in a most flourishing state. In fact a total change for the better is said to have come over the face of England since the reins of Government were assumed by Her Majesty. She is said to be very simple and unaffected in Her manners and to be accessible to all classes of people. A great object of Her affection, says the Reverend Sydney Smith, is " the preservation of peace. She regards the state " of war as the greatest of all human evils—thinks that the " best of conquest is not a glory, but a bad curse ; despises " the folly and miscalculations of war, and is willing to sa- " crifice every thing to peace but the clear honor of Her " land." Happy certainly are the people blessed with a Sovereign endowed with such admirable talents for Government and who has the welfare of Her subjects always at heart.

As bearing upon Her Majesty's Government in India, the recent announcement, conceding to the Princes and Chiefs of India the right of adoption, can be cited as a proof of Her Majesty's sincere love for Her Indian subjects, and of Her earnest desire to preserve, in undiminished power and prosperity, the fallen aristocracy of the land. By this concession, an object of great political importance is attained, which the shortsighted policy of the late East India Company entirely failed to discover. It is the attachment secured to the interests of the paramount power of an influential body of people, now fast falling into decay, but whose existence is essential to the prosperity of the British Supremacy in India. The measure, moreover, conveys with it an assurance of freedom from interference never before enjoyed by

the chieftains of this vast empire, whose descendants were hitherto left in hopeless suspense as to their future fate, and were consequently in continual dread of being ousted from their possessions.

Such uncertainty no longer hangs over the destinies of these fallen nobles, who, now that security of possession has been guaranteed to them, will perhaps not only feel themselves bound, by every feeling of attachment and gratitude, to support the pre-eminence of the British Government, but would, in the event of any future emergency and danger, prove firm and effective in their allegiance to the State.

Irrespective of the political advantages secured to the State by this concession, there are others of a social nature which are of far greater importance to the country. The present measure has a tendency not only to raise the social and intellectual status of the natives, who have hitherto been held down and studiously excluded from all posts of trust and emolument, but also to procure them, in the long run, increased preferment and distinction, commensurate with their merits and their fitness for independent action.

But to conclude. In fact the sentiments embodied in the declaration amount to a virtual avowal by Her Majesty of Her determination to renounce altogether or rather discountenance the detestable policy of annexation which characterized the Government of the defunct East India Company, and to rule India for the future in accordance with those principles of equity and justice, which have already been promulgated in Her Royal Proclamation of November 1858.

25th March 1861.